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THE DELIVERING OF THE KINGDOM TO GOD THE FATHER, AND COMMENCEMENT OF THE EVERLASTING AGE.

CHRIST *having put down* all rule, authority, and power, and all enemies under his feet, even the last enemy—*death*, then cometh the *end* of the millennial reign, when he shall deliver up the kingdom to God the Father, and the Son himself become subject unto Him, that God may be all in all. “Then cometh the *end*, when he *shall have* delivered up the kingdom to God even the Father; when he *shall have* put down all rule and all authority and power. For he must reign *till he hath put* all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. And when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto *him*, that *put* all things under him, that *God* may be all in all.” What the *nature* is of this delivering up of the kingdom to the Father is not revealed, and I believe no man on earth can tell; at least, none can give a *full and satisfactory* explanation of this mystery. However, *this* we do know (because it is clearly revealed), that the kingdom to be given up to the Father at the end of the millennium, will be the everlasting kingdom of heaven and state of beatific glory and blessedness of Christ and his saints, and will be perpetuated *for ever more on this very earth*, which will then, with all things therein be *perfectly* renewed, and *completely* restored to all paradisaical perfection and felicity, and shall continue to be the everlasting residence, the eternal heaven of the saints, and of the God-man Jesus Christ, in his *glorified human nature*. The millennial reign was only a *preparatory* state of *comparative* blessedness, to usher in, and lead into *this consummate* state of beatific glory and felicity. That this eternal state and kingdom is to be continued *everlastingly on this renewed earth*, is further evident from Rev. xxi. 2, 3, &c., for the New Jerusalem (the residence of Christ and his glorified saints), the city which comes down *from God out of heaven to this earth*, at the beginning of the millennium, is never said to *return* or depart again from this earth; but, on the contrary, it may be inferred, that Christ and his glorified saints are to reside therein for *evermore*, see verses 3, 22, 23, and that the kings of the *earth* shall bring their glory and honour into it, and the glory and honour of the *nations*, see verses 24, 26, (compared with Psalm lxxxvi. 9, & cxxxvii. 4) which phraseology clearly intimates that the holy city from heaven is

still to abide on this earth, and its gates shall be open all day; v. 25, and in chap. iii. 12, it is expressly said, that the *glorified* saints who inhabit that city shall go *no more out*; and chap. xxii. 5, that "they shall reign *for ever and ever*." And at chap. v. 10, it is said, that this everlasting reign shall be *on this (renewed) earth*. Also, Matt. v. 5, the promise is given by our Lord, that the *meek* shall *inherit the earth*, and especially, see Psal. xxxvii. 9—11, where it is also said, that "they who wait on the Lord shall *inherit the earth*," and that the wicked shall not be, and his place shall *not be found on this earth* in that day, though it be diligently sought for; for the *righteous alone* shall reign. "The *meek* shall *inherit the earth*, and delight themselves in the abundance of peace." And in verse 18, "The Lord knoweth the days of the upright: and their inheritance shall be *for ever*." Here it is expressly said, that their inheritance (*on this earth*) shall be *for ever*. And in verse 22, "For such as be blessed of him shall *inherit the earth*, and they that be cursed of him shall be cut off:" another proof that there will be no wicked on the earth in this *everlasting* age, but only the *blessed of the Lord*. See also verses 28, 29. "The righteous shall *inherit the land*, and dwell therein *for ever*," &c. Here again it is promised that the seed of the wicked shall be cut off, but that the righteous shall inherit the land (or earth), and dwell therein for ever. In v. 13, it is said, "The Lord shall laugh at the wicked because he seeth that his day is coming." Compare this day of judgment (at Christ's second coming) of the impenitent,—the enemies of Christ and his church, when they shall be all cut off, with Psalm ii. 4, 5—12. Now will be accomplished in that land the *long* life so often promised in Scripture,—the blessing annexed to the observance of the fifth commandment, and styled by the apostle the first commandment, with *promise* (Eph. vi. 2, 3; Exod. xx. 12), a promise never yet fulfilled; for as yet, pious and dutiful children die as soon as (and often sooner than) other children that are wicked. Again, respecting the promise that the meek shall inherit the earth, see it further confirmed in Psalm xxv. 9—13; lxxvi. 7—9, 10, 12. Here is the day of judgment again described, the *punishment of the wicked*, and the salvation of the *meek of the earth*. Read attentively the following texts, Psalm ii. 5; xlvii. 4; cxlix. 4; cxxxii. 16, 14; xxii. 26; cxlvii. 2, 6; Isai. xi. 4; xxix. 19, 20; Zeph. ii. 3; Isai. lrv. 13; again, see the everlasting kingdom, Isai. lx. 21; Dan. ii. 35, "And the stone that smote the image became a great mountain and *filled the whole earth*:" "and it shall stand *for ever*:" and v. 44; chap. vii. 14, 18, 22, 27: observe in v. 14, the dominion, glory, and kingdom, given to Christ, when all people and nations on the earth, shall serve him, "is an *everlasting* dominion, which shall not pass away, and his kingdom that which shall not be destroyed:" and also in v. 18, it is said that the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever: and in v. 27, it is expressly affirmed, that this everlasting kingdom of Christ and his saints shall be on this very earth, when renewed, because it is said to be "*under the whole heavens*." (To show the meaning of the phrase "*under the whole heavens*," see Gen. vii. 19; Job xxviii. 24.) In v. 17, 18, we see the four

kings, or four kingdoms which succeeded each other, were kingdoms or monarchies upon this very earth, viz. the Assyrio-Chaldean, or Babylonian, Medo-Persian, Grecian, and Roman; and in verses 14, 18, 27, we see that the fourth kingdom, or monarchy, was given to Christ and his saints;—that they took the fourth kingdom and possessed it for ever, even for ever and ever: consequently this kingdom of Christ and his saints, which is the *fifth* kingdom, must also be on earth. Again, if the four successive kingdoms were *material* and *visible* kingdoms on this earth, the fifth and universal kingdom of Christ and his saints, will be a *material* and *visible* as well as *spiritual* kingdom on this earth, even a kingdom, not in heaven, but under the whole heavens. And for further proof that this *fifth* kingdom will be the *universal* kingdom of the *whole* earth, see Zech. xiv. 9—“And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name One:” and in ix. 10, “and his dominion shall be from sea to sea, and from the river unto the ends of the earth;” for God is the king of all the earth. Psalm xlvii. 6. See also Zech. ii. 10, 13. That this kingdom is *everlasting*, see Mic. iv. 7, 8; Isai. ix. 7; see also Psalm lxxii. compared with 1 Kings iv. 20–34. Solomon’s reign, we observe to be a type of Christ’s on earth.

That this *everlasting*, *spiritual*, *material*, and *visible* kingdom on earth, is that *same* kingdom promised to Abraham and his seed (or natural posterity) for ever, and commencing at the millennium, see Gen. xvii. 7–9; xxii. 18; xii. 1, 3, 7; xxvi. 4; (compare Gal. iii. 16, where Christ and his mystical body, are embraced in this promise) and Acts iii. 25, and vii. 5; and particularly read the 24, 25, 26, 27 and 28th verses of the xxxvii th chapter of Ezekiel. This promise to Abraham of the land of Canaan was never fulfilled during his life, (as Stephen declares in Acts vii. 5), therefore he will assuredly arise and with all his natural seed, (then converted and holy,) and inherit the land, as is absolutely stated in Exod. vi. 3, 4; Deut. xi. 21. Observe Stephen’s words, “And He (God) gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him.” Acts vii. 5, and see this further confirmed in Heb. xi. 9, 10, 13–16, 35, 39, 40; and xiii. 14; also Rom. iv. 13, where the promise to Abraham is, that he should be “heir of the world,” that is, the world to come, the new heaven and new earth “in the world to come life everlasting.” Luke xviii. 30; Ephes. i. 21; Heb. ii. 5; as also in the Nicene creed, “the life of the world to come.”

That this everlasting kingdom on earth is the *same* kingdom promised to David and his seed for ever, commencing with the millennium, see Psalm cxxxii. 11, 14, 17; xxi. 4–6; lxxii. 8, 11, 17; xlv. 2–7, 17; compare Heb. i. 8, 9; and Psalm ii. 7–12; Jerem. xxxiii. 20, 21; xxxi. 31–37; Luke iii. 32, 33; particularly 2 Sam. vii. 12, 13, 16; 1 Chron. xviii. 12, 14; Psalm lxxxix. 2–4, 29, 36, 37. Ezek. xxxvii. 25–28, and xxxiv. 23–36; Hos. iii. 5.

We find from the above passages, that the millennial kingdom (which is that kingdom promised to Abraham, and to David, and their seed, *natural*, *spiritual*, and *physical*, for ever) is to be an *everlasting* kingdom

on this earth; and that the millennial (or 1000 years) reign, is only that portion or period of this everlasting kingdom, and the commencement of it, in and during which the Father has appointed the Son to vanquish all his enemies, and finally and for ever subdue them under his feet: accordingly at the end of this period we find, "he shall have put down all (hostile) rule, and all authority and power," and have for ever cast out sin and Satan, and destroyed the last enemy, which is death (1 Cor. xv. 24—26). In short, this millennial reign (whatever period be meant by the 1000 years, whether literally a thousand years or more,—a definite or indefinite period) is but the beginning of this everlasting and perfect kingdom, and is a preparatory imperfect state leading into it: and further, this everlasting and perfect kingdom on earth, will be the future eternal heaven of beatific glory and felicity of Christ and his saints,—the kingdom prepared for them from the foundation of the world (Matt. xxv. 34), which it is the Father's good pleasure to give his little flock (Luke xii. 32).



THE EVERLASTING KINGDOM OF GOD, PERPETUATED IN THE RENEWED HEAVENS AND EARTH.

It has been finally proved, from the passages of Scripture quoted in the former chapter, that this everlasting kingdom will be ever more continued in this new heaven and new earth. I shall now quote other texts, to prove that this earth in its renewed state shall never perish any more by flood or fire, much less be annihilated (as is commonly and falsely supposed); but shall continue in its renewed paradisaical state for ever—never more to be removed. Isai. lxvi. 22, "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." xlv. 18, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited (not to be annihilated): I am the Lord, and there is none else." Psalm civ. 5, "Who laid the foundations of the earth that it should not be removed for ever." Eccles. i. 4. "The earth abideth for ever." Psalm xcvi. 10, "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously." Psalm xciii. 1, "The world also is stablished, that it cannot be moved." Psalm xxxvii. 29, "The righteous shall inherit the land (or the earth) and dwell therein for ever." "The saints of the Most High shall take the kingdom, (under the whole heaven) and possess the kingdom for ever, even for ever and ever." Dan. vii. 18, 27.

THE GATHERING TOGETHER OF ALL THINGS IN CHRIST; AND
THIS EARTH (RENEWED) THE COURT OR CENTRE OF UNITY
OF THE EVERLASTING KINGDOM OF ALL CREATION.

ALTHOUGH the greatness and beauty of the *universe* will be the everlasting inheritance of Christ and his saints, yet this very earth, in its renewed paradisaical state will be the privileged place where he will eternally *fix his court*, and which will become the centre of unity of the whole kingdom of creation, even the unmeasured kingdom of the universe, embracing all worlds and all things therein: for *in* and *by* Christ are *all* things to be gathered together *in one*, both which are in the heavens, and which are upon the earth, even in him. See Ephes. i. 10, and Col. i. 20, "And having made peace by the blood of his cross, *by* him to reconcile all things unto himself; *by* him, I say, whether they be things in earth, or things in the heavens." Again (verses 16, 17), "For *by* him were all things created that are in the heavens, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all* things were created by him, and *for* him." Here it is said, that as all things in the heavens and in the earth were created by Christ, and by him consist, so all things in creation are *for* him, and therefore *for his saints* also, they being "heirs of God, and joint-heirs *with* Christ, that we may be glorified *together*" (*with* him) (Rom. viii. 17); and concerning whom, he says, "The glory which thou hast given me I have given them; that they may be *one*, even as we are one," John xvii. 22, 24. Again, Rev. iv. 11, "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and *for thy pleasure* they are and were created." Here it is more fully stated, that as all things were created *by* Christ, so all things in creation are *for* him—for *his pleasure*: and, therefore, *equally* for the pleasure of his saints—the joint-heirs *with* him of *all* things, yea, even of *God himself*, who is their inheritance; and in Ephes. i. 21—23, we find this truth more fully confirmed, namely—that Christ as God-man shall hold the sceptre of *universal* dominion, and that his saints, *conjointly* with him, shall inherit *all* things—all creation; he being specially appointed the *Head* over *all* things *for* his church, which is his body, the *fulness* of him that filleth *all in all*. But that their kingly and priestly *court* shall *still* be held on *this earth*, when renewed, in the New Jerusalem that is come down out of heaven to *abide* on this earth *for ever*, see Rev. xxi. 7, where it is further confirmed, "He that overcometh shall *inherit all things*;" and in chap. v. 10, "And hast made us, unto our God kings and priests: and we shall reign *on the earth*." These verses, 21—23, of Ephes. i. are very striking. Here we find that Christ is appointed to hold the supreme government of *all* things in heaven and in *earth*; not only over the *present* world which we inhabit, but of the "*world to come*,"

the *new heavens and new earth* treated of in Heb. ii. 5—8, which is to be put into subjection, *not* of the *angels*, but of *Christ and his saints*, as are all things in the heavens; although now we see not *yet all things* put under him" (v. 8). Observe, in Ephes. i. 22, 23, *all things* are to be put under his feet in this *everlasting kingdom* (and *will* be put under him at the *end* of the millennial reign), and he is to be the *head* over of *all things*, not for *himself alone*, but for *his church*, who will be joint-heirs with him, for they are his mystical body, the *fulness* of him that filleth all in all. See also Heb. i. 8, 9, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of *thy* kingdom," &c. These verses are applied to Christ, the Son, as God-man, where he is styled *God*: and this everlasting kingdom, or throne is spoken of, "*thy* Throne, O God, is for ever and ever;" and to *this* throne and righteous sceptre he is appointed by the Father (v. 9), as in Psalm i. 6, "Yet have I set my King upon my holy hill of Zion." Psalm cx. and Micah iv. 7, "and the Lord shall reign over them in Mount Zion, henceforth and for ever." This passage (Heb. i. 8, 9) is a quotation from the xlvth Psalm, the whole of which is a prophecy of the reign of Christ and his saints in the millennial, and during the everlasting kingdom, and dominion of all creation; whilst the court, and centre of unity is in the renewed earth. Observe in verses 13, 14, the saints are spoken of as all glorious within, with ornaments of clothing of wrought gold, and in v. 16, as being made princes in all the earth. (Compare Rev. v. 10, and xx. 6.) This can only be said of the saints, the church of Christ in the millennium, and in this heavenly and all-perfect and everlasting kingdom, when they are *kings and priests unto God*, and hold their reign with Christ on the earth, as is written in Rev. v. 10. Compare this xlvth Psalm with the lxxii nd, which synchronizes with it, both referring to the same everlasting, universal, and heavenly kingdom of Christ and his saints, with their court on earth, beginning at the millennium. See further, Psalm lxvii; lxxxv. 10—13; xcvi; xcvi; observe v. 5, where Christ's presence is described, as "Lord of the whole earth." "Behold the days come, saith the Lord, and I will raise unto David a righteous branch, and a *king* shall *reign* and prosper, and execute judgment and justice in the earth—and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jer. xxii. 5, 6. "And of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of Hosts will perform this." Isai. ix. 7, "and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 32, 33. (And that this is a *personal* reign of Christ, on David's throne, see Micah iv. 7; Dan. vii. 13, 14; Zeph. iii. 15, 17—20; Zech. ii. 10, 11—13; and xiv. 3—5; Rev. xx. 4.) Isai. lx. 19—22; Rev. xxi. and xxii. throughout: and also Psalm lxxii. 1—19, "And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen and Amen."

ON DEATH AND HADES; AND THE PERIOD OF SATAN'S DOMINION OVER THE PRESENT EVIL WORLD.

Although longevity will be thus restored, as treated of in the former chapter, yet *death* will not be *thoroughly* and *finally* cast out of the new heavens and new earth, and destroyed, till the end of the millennium. See 1 Cor. xv. 24, 26, "Then cometh the *end*—the *last* enemy that shall be destroyed is death." Compare Rev. xx. 14, where it is said, "And death and hell were cast into the lake of fire." This passage completely synchronizes with that of 1 Cor. xv. 24, 26, because it is in the *last* or *general* judgment, at the *end* of the thousand years' reign, that this *universal* and *final* ejection or destruction of death and hades takes place. Then, and not *till* then, will be universally, fully, and finally accomplished, that saying which is written, "Death is swallowed up in victory." 1 Cor. xv. 54, which is a quotation from Isai. xxv. 8, and also that promise in Hos. xiii. 14, "O death, I will be thy plagues; O grave, I will be thy destruction;" although it must be allowed that these passages have a primary reference to the resurrection of the righteous dead, and changing of the living saints at the commencement of the millennium. This final victory over death and the grave is to be accomplished by the Captain of our salvation, "for he must reign *till* he hath put all enemies under his feet, and the last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26, and in v. 57, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." I would observe here, that the word translated "*hell*," in Rev. xx. 13, 14, is "*hades*" in the original Greek, and means the invisible world, or intermediate place and state of departed spirits, whether good or evil, in which they remain, between death and the resurrection. It is said, in v. 14, that "death and hades were cast into the lake of fire,"—I grant that "*death* and *hell*" may stand for the wicked who were already in those states; meaning that the casting of death and hades into the "lake of fire," thus formed the *second* death; but the expression may also mean, that the *power* of death and of the invisible world, or state of separate spirits, was destroyed for ever (see Psalm xlix. 15); because, if death be for ever destroyed at the general judgment, there will be no more need of *hades*, or the invisible intermediate place of the dead, into which place and state the spirits of the righteous, as well as the unrighteous, enter at death, and remain till the first and second resurrections. In Rev. i. 18, Christ is said to have the keys of hades and death, but after the general judgment they will be no more opened to receive the souls of men. The word translated "*hell*" does not therefore mean exclusively the place of punishment of the wicked, but the invisible world, or place of departed spirits, whether good or evil: in which invisible world there are *two* places and states,

one of happiness, the other of misery; the former called *paradise* (Luke xxiii. 43), the residence or present heaven of the spirits of the just made perfect; the latter, the place and state of torments (the word for these torments in the original Greek is *Basanois*, Luke xvi. 23, 28), or present hell (using the word in its common acceptation) of damned souls; and further, that these places and states are within sight of each other, is evident from the parable of the rich man and Lazarus, in Luke xvi. 22—26. In versés 22, 23, it says, "the rich man died and was buried, and in *hades* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom." And in v. 26 we read that Abraham replied from the place of happiness to the rich man who was in the place of torments, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." From these passages it is evident that "*hades*" (translated "hell" in this 23d verse) embraces in it the present place of happiness of righteous spirits, as well as the place of torment of condemned souls; for it was in this *hades*, or hell, the rich man saw Abraham afar off, and Lazarus in his bosom; and the place of torment was only separated from the place of happiness by a great impassable gulf. We have this view of the subject further confirmed by referring to Rev. xiv. 10, where, speaking of those who are condemned for worshipping the *beast*, and of their place of torment, it is said, "He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." I would further observe that the present place of torments, in which unrighteous souls are cast at death, will not be the same place of punishment into which they will finally be cast, at the last or general judgment,—the future and final place of punishment being denominated by the word "*Gehenna*," Matt. v. 29, 30; but, at the same time, I would repeat what I have already stated above, namely, that Satan and his angels are not at present in the same place of torment, in *hades*, along with condemned souls, but have their residence in this our very earth, and its atmosphere, of which they have, by Divine permission, the usurped dominion, and which is their "*Tartarus*," in which they are at present reserved (see 2 Peter ii. 4, "*tartarosas*," there translated "hell"), and from whence they will not be cast out till the second coming of Christ, at the beginning of the millennium, and not finally till the end of it, (after their second, and for wise purposes, permitted deception practised upon man.) Rev. xx. 1—3, 7, 10. And I further remark, that the place where Satan and his angels are to be chained down during the millennium, is not the present place of torment of the wicked dead, but a place called in the Greek, "*abussos*," the *bottomless pit* (v. 3): yet, nevertheless, after the millennium, when he and his host are finally ejected from this earth, they will be cast into the same place of punishment in which the wicked dead will then be cast, namely, "*Gehenna*"—the *lake of fire and brimstone*" (v. 10), into which the *beast* and the *false prophet* were cast at the commencement thereof, together with all those that worshipped his image, or received his mark, chap. xiv. 10. We

have a further confirmation of this from our Saviour's judgment on the living wicked at the second advent, Matt. xxv. 41, where he says, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;" which text alone is sufficient to prove that Satan and his angels are not at present in the same place of punishment in which the wicked dead now are, and also, that Satan and his host will not be there at the second advent of Christ to judgment; because, even then, he says it is only prepared for the devil and his angels; but at the same time our Lord expressly states in this verse, that the place of punishment for condemned souls will finally be the same as that appointed for Satan and his angels. The future and eternal place of the punishment prepared for fallen angels and reprobate men, is universally called "Gehenna" throughout the Scriptures: this is therefore the appropriate name of the future hell (using the word in its common acceptation, as a place of punishment of the wicked). See Matt. v. 22, 29, 30; x. 28; xviii. 9; Mark ix. 43, 45, 47; Matt. xxiii. 15, 33; Luke xii. 5; James iii. 6.

I would here make a few further observations on the word "*hades*," or place of departed spirits: in Rev. i. 18, Christ is said to "have the keys of hell (*hades*) and death," and that he "openeth and no man shutteth, and shutteth and no man openeth," iii. 7. He has the sovereign power of life and death, and therefore holds the keys, and unlocks the gates of *hades* and death, whenever they are opened to receive the souls of men; and will lock these gates up for ever, after these souls are brought out from thence, at the first and second resurrections. It is in this sense he testifies to Peter respecting his elect church, that "the gates of hell (*hades*) shall not prevail against it" (or, more literally, shall not have power over it), Matt. xvi. 18, that is, that the gates of *hades* shall not detain, or be closed upon, the righteous dead at the first resurrection, and during the millennial reign, as they shall be upon the wicked dead. This is the *true* sense of the passage; because Christ holds the keys of *hades* and death for the very purpose of liberating his saints from thence, and locking the wicked therein, during the thousand years' reign. This is further confirmed in Rom. xiv. 8, 9, "Whether we live therefore or die we are the Lord's: for to this end Christ both died and rose, and revived, that he might be the Lord both of the dead and the living." This is his divine prerogative, as part of the reward of the travail of his soul, of his mediatorial obedience and intercession. See also 1 Sam. ii. 6, "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up." (Here the word *grave* is in the Hebrew "*sheol*," which means the place of departed spirits, of the very same signification as "*hades*" in the Greek.) Here it is said, that He *bringeth up from sheol*, or, in other words, the gates of *hades* shall not prevail against his saints, or detain them, nor be opened any more to receive them, after the first and second resurrections; and that this is only the privilege of his saints, see 1 Thess. iv. 14, "Them also which sleep in Jesus will God bring with him;" 1 Cor. xv. 23, "they that are Christ's at his coming;" Luke xx. 35, 36, "they which

shall be accounted worthy" (or righteous,) who "are equal to the angels, and are the children of God, being the children of the resurrection;" and xiv. 14, they who are to "be recompensed at the resurrection of the just;" and Rev. xx. 4, 6, "the blessed and holy" that have part in the first resurrection. That the wicked will not have part in the first resurrection, see Prov. xxi. 16, where it is said, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Compare this with Psalm i. 5, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous;" and xlix. 14, "Like sheep they are laid in the grave; death shall feed on them: the upright shall have dominion over them in the morning (of the first resurrection),—the grave being a habitation to every one of them;" and v. 19, "they shall never see the light;" and in Isai. xxvi. 14, "They are dead, they shall not live: they are deceased, they shall not rise. Therefore hast thou visited them and destroyed them, and made all their memory to perish." For abundant proof of this position, it needs only a man, with a mind unprejudiced by the traditions of men, and unbiassed by his own preconceived opinions, diligently to search the whole word of God contained in the Old and New Testament, where he will find the resurrection from the dead, and restoration to the "land of the living," promised to the righteous alone, while the wicked are to be cut off, and their name to perish from the earth. The following are a few of the most explicit passages on the subject:—1 Sam. ii. 6, 9, "The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up." "He will keep the feet of his saints, and the wicked shall be silent in darkness." This is from Hannah's song, which is prophetic of Christ's second coming, to the judgment of his enemies (verses 1—4, 10), the salvation and glory of his saints (verses 1, 5, 8, 9), the resurrection, &c. of the righteous dead (verses 6—9), and Christ's kingly exaltation, on the throne of David (v. 10,—as in Psalm lxxxix. 20, 24—37.) Job xviii. 5, 14, 17, 18, 21, 'Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. His confidence shall be rooted out of the earth, and it shall bring him to the king of terrors. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. Surely such are the dwellings of the wicked, and *this* is the place of him that knoweth not God.' Again, chap. xxiv. 19, 20, 'Drought and heat consume the snow waters: so doth the grave those which have sinned; the worm shall feed sweetly on him; he shall be no more remembered.' Again, chap. xxvii. 19, 'The rich man shall lie down, but he shall not be gathered;' that is, he shall not be gathered by Shiloh, unto whom 'the gathering of the people' is to be (Gen. xlix. 10), and who, at his coming, will 'gather together his elect from the four winds of heaven.' Matt. xxiv. 31. The rich or wicked man shall not be 'gathered' by Shiloh, because he is not one of 'his elect.' It is only those 'whom the Father hath given to Christ,' John vi. 39, and who 'believe on him,' v. 40, and 'whom the Father hath drawn to him,' v. 44, and 'who eat

his flesh and drink his blood,' verses 51, 54, to whom Christ gives the promise of the first resurrection; it is these alone whom he 'will raise up at the last day' (of this dispensation.) The 'gathering' of the people' does not exclusively apply to the righteous dead at Christ's coming, but also to the living saints and to the gathering of the whole house of Israel, from all the countries whither they are now scattered, and their restoration to their own land, which is a type of the first resurrection, (Ezek. xxxvii. 1—14), to be accomplished at his second coming. 'Thus saith the Lord God, I will gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel,' Ezek. xi. 17; for Christ is the gatherer of *all* to whom the promises appertain, whether it be his church in heaven, or his people on earth.' See also Deut. xxx. 3—5, and Isai. xxvii. 12, 'Ye shall be gathered one by one, O ye children of Israel.' And Jerem. xxix. 14; xxxii. 37; Ezek. xxxiv. 12—17; xxxvi. 24; Neh. i. 9; Isai. xl. 11; xliii. 5; Jerem. xxxi. 10; Ezek. xxii. 19, &c. Again, see Job xx. 17, where, speaking of the state and portion of the wicked, it is said, 'he shall not see the floods, the rivers, the brooks of honey and butter;' that is, he shall not enter into the land of promise, which is to flow with milk and honey, and which Abraham and his *seed* shall receive for an everlasting possession. See Psalm lxiii. 9, 'But those that seek my soul to destroy it shall go into the lower parts of the earth.' And Job xxi. 32, 'Yet he shall be brought to the grave and remain in the tomb.' And Psalm xxxvii. 9—11, 18, 22, 28, 29, 34, 38, and lviii. 8—11.

For further proof that Satan and his angels have been in the world ever since the fall of man, that they are at present holding the usurped dominion over it, and over all men therein, in their natural state, and that they will continue so to do, till Christ shall come and cast them out, at his second advent, see Gen. iii. 1, 4, 5, 13—15; Job. i. 6, 7, 12, 'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.' Also chap. ii. 6, 7; 1 Peter v. 8, 'Your adversary the devil as a roaring lion, walketh about seeking whom he may devour.' Compare this with Matt. xii. 43—45; Ephes. vi. 12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high places;' and v. 11; 1 Chron. xxi. 1; Psalm cix. 6; Zech. iii. 1, 2; Jude 9; particularly Matt. iv. 1—11, 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil,' &c. Luke xxii. 31, 'And the Lord said, Simon, Simon, Satan hath desired to have you that he may sift you as wheat.' And compare Rev. xii. 4, 5, 9, 13, 17; Luke viii. 30, 31, 'And Jesus asked him, saying, What is thy name? And he said, *Legion*: because many devils were entered into him. And they besought him that he would not command them to go out into the deep.' Here we find the devils besought Christ that he would not cast them into the deep, at

this time. 'The deep,' or abyss, from the original '*abussos*,' certainly is the same as the bottomless pit in Rev. xx. 1, 3, because it is the same word in both places; in which *abyss* they know they are to be cast and bound down during the millennium, at the second coming of Christ; and they dreaded lest he had now come to execute this sentence upon them, and thus were afraid that he had come to punish them 'before the time,' by then casting them out of the world into 'the bottomless pit.' (The same word '*abussos*'—is used in chap. ix. 1, and there translated '*the bottomless pit*,' from whence the locusts came; and again in chap. xvii. 8, from whence the infidel beast ascended.) See the parallel passage, Matt. viii. 29; Mark i. 34; Luke iv. 41; and Acts xix. 15. But see John xii. 31; xiv. 30; xvi. 11; Ephes. ii. 2; Acts xvi. 18; Rom. xvi. 20; 1 Cor. v. 5; vii. 5; 2 Cor. ii. 11; xi. 14; 1 Thess. ii. 18; and iii. 5; 'lest by some means the tempter have tempted you and our labour be in vain.' See John xiii. 2, 27; Ephes. iv. 7; 2 Tim. ii. 26; James iv. 7, 'Resist the devil and he will flee from you.' Rev. ii. 10, 'The devil shall cast some of you into prison.' 1 Cor. x. 20, 21; Rev. xx. 1—3.

Now, if proof be wanted that the devil and his angels well know that they have but a limited period permitted them to rule over this world, and over the souls and bodies of men, and that that period of dominion is a short one compared with the eternity of punishment in store for them; and that their rage is therefore the greater, being that of mad despair, see Rev. xii. 12, 'Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' And Rom. xvi. 20, compared with Gen. iii. 15; Heb. ii. 14. Then Matt. xiii. 39. But for further proof that the period is short, which, since Christ's ascension, is permitted to Satan and his angels to have the dominion of this world, namely, the period of our Lord's absence till he come again, to cast out Satan, and take the kingdom and government of the renewed heavens and earth unto himself, see Heb. x. 37; 'For yet a little while and he that shall come will come, and will not tarry;' here it is called 'a little while.' Also in John xvi. 16, 17, 22, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father;' also Luke xviii. 8; also Rev. iii. 11, "Behold! I come quickly;" and in chap. xxii. 7, 12, 20, it is thrice repeated; and Phil. iv. 5, 'The Lord is at hand;' and James v. 8, 'The coming of the Lord draweth nigh.' See also 2 Peter iii. 8, 9. Though scoffers should mock at the Lord's delay ('who is long-suffering to us-ward, not being willing that any should perish'), yet in the mind of God a thousand years are but as a day, there being no time, nor divisions of time, in the eternal mind. But this text may convey another meaning, specifying the exact length of the period of our Lord's absence, and of the ages of the world before and after the flood; and in which sense many of the learned Jews, and early Christian fathers understood it, viz., a day being put for, or symbolical of, a thousand years, referring to the

six days of creation ; the seventh day of rest, or sabbath, being put for the millennial rest, or as it is rendered in the margin, '*the keeping of a sabbath*' which remains for the people of God.' Heb. iv. 9. Thus they believed the ages of the world would be six thousand years from the creation, to the second coming of Christ, to reign in glory on this renewed earth, during the remaining seventh, sabbatic millenary, mentioned in Rev. xx. 4.

I would here make a few further observations in proof of two distinct places and states of punishment of the wicked, the present being in '*hades*,' or the invisible world, the future to be visible in this earth, even near Jerusalem, according to Isai. lxvi. 24, which, I think will throw a light upon the expressions of our Lord in Matt. v. 29, 30, 'And if thy right eye offend thee, pluck it out and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell,' &c. It is evident that our Lord is here treating, not of the present place of torment into which the wicked enter at death, because he speaks of their whole body being cast into hell, '*Gehenna* ;' and in the parallel passage in Mark ix. 43, 48, it is added, 'into the fire that never shall be quenched—where the worm dieth not, and the fire is not quenched.' Now we know that the soul is separated from the body at death, and the body moulders in the grave ; therefore the body is not cast into this unquenchable fire ; and the soul, being purely spiritual, cannot be cast into, or be in any way affected by, material fire. Much ambiguity has arisen by not observing two distinct places of punishment, and by applying these and similar words of our Lord, to the present place of punishment at death : some maintaining that the unquenchable fire is a figurative expression, others, that it is literal ; some also asserting that the 'whole body,' and the different members spoken of, are also figurative ; others that they are to be understood literally, but not explaining how the body can be in two places at once—in the grave and in the fire : others endeavour, on the other hand, to remove this difficulty, by saying, that this casting of the body into unquenchable fire, will take place at the last or general judgment, but that the soul is cast into a fire, figuratively, at death ; thus these last refer one part of the same passage to the present state and place of torments, and the other part to the same place of torment at a future period. But all these difficulties vanish at once by understanding our Lord's words literally and truly, and that he is referring to the last or general judgment of the wicked, when they shall arise, and being reunited to their bodies, shall be actually cast alive body and soul into that real, material fire that never shall be quenched,—into that future hell and everlasting fire, prepared for the devil and his angels, here called '*Gehenna*,' the only name appropriated to the place of future and eternal punishment throughout the Scriptures. The word '*Gehenna*' is derived from the Hebrew '*Ge-hinnom*,' literally, '*the valley of Hinnom*,' another name for the valley of *Tophet*—see Jer. xix. 6—which is an absolute proof that this *Tophet*, or valley of Hinnom, mentioned in Isai. xxx. 33, will be the future hell, or place of punishment of the wick-

ed, as our Lord uses no other word but '*Gehenna*,' as the appropriate name of the future place of torment. It was in this valley of Hinnom, near Jerusalem, children were cruelly sacrificed to Molech, 2 Chron. xxxiii. 6. This place was also called Tophet—2 Kings xxiii. 10—alluding, as it is supposed, to the noise of drums (*toph* signifying a drum) there raised to drown the cries of the helpless suffering infants. As in process of time this place came to be considered an emblem of hell, or the very place of torment reserved for the punishment of the wicked, the name '*Tophet*' came gradually to be used in this sense, and at length to be confined to it. Thus we have a farther proof from these passages and expressions of our Lord, Matt. v. 29, 30, xviii. 8, 9, Mark ix. 43—48, that the present state and place of torment in the invisible world, are totally distinct from that future place and state of punishment called '*Gehenna*,' which will be after the last and general resurrection and judgment,—a place appointed to remain visible during the millennial reign, near Jerusalem; and into this the infidel beast and false prophet are cast alive, at the beginning of the millennium, and also those few notoriously wicked ones, who will arise at that time, see Dan. xii. 2; and this *Gehenna* will continue visible throughout the everlasting age that follows; for in Isai. lxvi. 24, we read, 'They,' that is the righteous, 'shall go forth (from Jerusalem, see v. 20, 23), and look upon the carcases of the men that have transgressed against me; for their worm shall not die, and their fire shall not be quenched: and they shall be an abhorring unto all flesh.' Perhaps the same place of punishment is alluded to as being without the city, in Rev. xxii. 15, 'Without are dogs, and sorcerers, and whoremongers, and murderers, &c.; compared with chap. xxi. 8, where this place without is identified with 'the lake which burneth with fire and brimstone, which is the second death.' It is then to this future visible hell that our Lord exclusively alluded, because we find in Isai. lxvi. 24, the very phrase which he thrice quotes in the passage in Mark ix. 44, 46, 48, viz. 'Where the worm dieth not, and the fire is not quenched.' Observe again, the wicked are finally cast with their 'whole body into hell,' Matt. v. 29, 30, into 'the fire that never shall be quenched.' Mark ix. 43, 48. And if we ask, In what place will this fire be? our Lord answers the question by saying, It will be there 'where the worm dieth not, and the fire is not quenched.' That is, in this very place near Jerusalem, where Isaiah says 'the worm shall not die, neither shall the fire be quenched.' That this will be in the valley of Tophet, see Isai. xxx. 33, 'For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.' The king is the Assyrian, in v. 30, who is a type of the infidel king; the antichrist—the beast, in Rev. xix. 20, who, with his false prophet, is to be cast alive into this Tophet, or lake of fire. The reason for having this hell visible near the earthly Jerusalem is fully assigned by the prophet Isaiah in the passage we have been treating of, lxvi. 24, namely, that 'they shall be an abhorring unto all flesh.' This awful sight of the hatefulness and misery of sin, and God's

righteous vengeance against it, producing this abhorrence, may have a powerful, and, perhaps, indispensable efficacy to preserve the righteous in a state of holy obedience, not only during the millennium, but throughout the subsequent everlasting age of felicity and glory on earth; for Isaiah says the fire shall not be quenched, and their worm shall not die; as our Lord also says, and calls it an everlasting fire prepared for the devil and his angels, Matt. xxv. 41, 46; xviii. 8; iii. 12; Mark iii. 29; Isai. xxxiii. 14.

THE PRESERVATION OF THE ELECT AT THE SECOND ADVENT. I

Having thus looked at those passages which so fully and so largely set forth the terrors of the Lord about to be exhibited towards his enemies, we shall find in the following texts,—first, that though the second advent of Christ will be for the destruction of his enemies, yet it will be for the *preservation, admiration and reward of all them that believe, and love, and look for his appearing* in that day. Secondly, that this article of faith is held forth throughout the Scriptures as the chief object of hope and triumph of the church. And that this doctrine *was actually* the great support and rejoicing of the Apostles themselves in the hour of martyrdom; (and not only of them, but of *all* the early martyrs, and was the hope and triumph of the *orthodox* church of Christ for the *three first centuries* of primitive purity in doctrine and practice.) See 2 Thess. i. 10; 1 John iii. 2, 3; 2 Tim. iv. 8; 1 Peter v. 4; 1 Thess. ii. 19; 2 Cor. i. 14; Col. iii. 4, 24; 2 Thess. iii. 3, 5; 1 Peter i. 7, 13, and iv. 13; Luke xxi. 27, 28. Compare this v. 28 with Ephes. iv. 30, and i. 14, and Rom. viii. 23; Heb. ix. 28; Titus ii. 13; 1 Thess. i. 10; 1 Cor. i. 7, 8; Job xix. 25—27, and xiv. 14, 15; and David *equally* rejoices in spirit in the blessed hope of the *glorious appearing* of his great God and Saviour Jesus Christ, and in the sure promise of the first resurrection of the righteous, see Psalm xvii. 15; compare Phil. iii. 21, with Psalm xvi. 11. And St. Paul triumphs in the same, courting and aspiring after the honour of martyrdom, and conformity to his Lord and Master in the article of death; knowing that these blessings of the *first* resurrection and millennial reign with Christ were *especially* promised to the apostles and martyrs, see Luke xx. 35, 36; Matt. xvi. 25; Luke xiv. 14; and see Rev. xx. 4; see Phil. iii. 10, 11, 14; 2 Cor. iv. 10—14; and see Rev. xx. 4; see Phil. iii. 10, 11, 14; 2 Cor. iv. 10—14; Matt. x. 39; 2 Tim. ii. 11, 12; Rom. viii. 17; 1 Peter iv. 13; Mark x. 29, 30; Matt. xix. 28, 29; and see this confirmed by the Saviour's answer to the mother of Zebedee's children, (James and John.) Matt. xx. 21—23. Jesus says they shall drink of the cup that he had to drink, and be baptized with the baptism that he had to be baptized with, meaning the death of martyrdom for his sake; but that the Father should give the *privilege* of setting on his (Christ's) right hand and on *his* left in his kingdom, to them *for whom he had prepared it*; which kingdom is declared by the Holy Spirit to commence at the time of his second appearing (2 Tim. iv. 1,) without sin (or a sin offering) unto salvation, Heb. ix. 23.